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Principal Events

In the Life of our

LORD & SAVIOUR

JESUS CHRIST.

With short evangelical Hymns.

Compiled for the use of Children.

1821.

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PREFACE.

My dear Children!

THE history of the birth of our Saviour Jesus Christ, his meritorious life, sufferings & death, and his triumphant resurrection and ascension, is certainly the most comforting & instructive we can place in your hands. It has already been a blessing to the hearts of many children, who, enlightened by the holy spirit, have made it the subject of their meditation.

The heart melts, while contemplating the boundless love of our Redeemer, feels excited to the warmest gratitude, the most cordial returns of love; and regarding itself as his entire property, because purchased by his precious blood, says: *I belong to God.* To answer the weighty purpose of making us acquainted with our Maker & Redeemer, the bible is given us, particularly the gospels; and should this purpose, beloved Children, be attained in you by the perusal of this little book, how greatly would the compiler of it rejoice; how much more would our Saviour, to whom children are inexpressibly dear! What greater proofs could he give you of his divine compassion, than those, he gave by becoming man and dying for us on the cross? He thereby freed you from sin & everlasting

misery, and obtained for you the privilege of becoming children of God and heirs of eternal life. Henceforth he will receive you as his lambs, he will lead you to the best pasture; you will be guided by his hand, he will preserve you from the enemy of your souls, and from every evil, that might be injurious to you. He will most affectionately care for you, his spirit will be unweariedly employed in your hearts, he will glorify to you the wounds of the lamb of God, and lead you into all truths; yea do more for you, than the most faithful & tender mother. All the precious promises, given to you in his holy word, that you shall be objects of his peculiar care, that nothing shall pluck you from his hand, and that he will support you with great forbearance and patience, will be exactly

fulfilled in you. You are to be partakers of his kingdom of grace; for he hath said: *"Suffer little children to come unto me—for, theirs is the kingdom of heaven."* Give yourselves therefore to him, as you are; give him your sinful and depraved hearts; he will make them pure and holy: they shall become the temple of God. Receive into the inmost recesses of your souls, the impression of what your Saviour has done for you; forget not his sufferings & painful death: then he will never forget you.

The Author.

I. The Birth of Jesus Christ.

WHEN the appointed time was accomplished, in which, according to the eternal and merciful decrees of God, our Saviour Jesus Christ was to come into the world; he was born of **MARY**, a poor but devout virgin. This event took place at the time, when Augustus was Roman emperor, and had issued a decree, that all his subjects should be taxed: of course those in Galilee likewise, where Mary lived with her betrothed husband **JOSEPH**... As they were of the lineage of **David**, they went for this purpose to **Bethlehem**, a small city of **Judea**. Here in a stable, she gave birth to the son of the most High God, and, wrapping this dear child in swaddling clothes, laid him in a manger. Angels hastened with the joyful tidings to some shepherds, who were tending their flocks by night on the plains of **Bethlehem**; declaring unto them, that

the Saviour of the world had become partaker of flesh and blood even as other children. The shepherds were greatly amazed & terrified, as they suddenly beheld themselves surrounded with the most glorious splendour; but one of the angelic hosts approaching, said: "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." And suddenly there was with the angel a multitude of the heavenly host, praising God and saying: "*Glory to God in the highest, and on earth peace; good will toward men!*" They thus showed the manner in which all the saints and angels in heaven praised God for this wonder of his love, in sending his only begotten Son to become man for us: as now the good will of God would be extended to believers. The angels then ascending to heaven, the shepherds conferred one with another upon this wonderful occurrence; went to Bethlehem and found Mary & Joseph and the

holy Infant resting in the manger. After contemplating this lovely child with devout admiration, they returned, spreading whithersoever they went, the astonishing history. They were accordingly the first messengers of the gospel. Every one that heard of it, was filled with awe; but Mary kept these sayings, which she heard of the child, in her heart, meditated on them, and compared them with many well known predictions of the prophets.

O love divine to fallen man!
 Too high, for angels thoughts to scan,
 How shall a child presume to sing
 Due praises to the newborn king?

God leaves his everlasting throne
 For guilty sinners to atone;
 He quits the blissful realms on high,
 To bleed, to suffer and to die.

O heav'nly child! my soul's delight,
 I'll sing thy praise with all my might.
 Thou dost thyself to me impart,
 And in return, here is my heart!

II. Jesus as a Child in the temple of Jerusalem.

As the parents of Jesus went every year at the time of the passover to Jerusalem, conformable to the jewish law, they took him, after he had attained the age of twelve, along with them. When the festival was over, they journied home to Nazareth, but the child remained at Jerusalem, unknown to his parents. At first they supposed, he was with some of their travelling friends & in good company; apprized however of their error, upon their arrival at their night lodgings, when they found, that he was not among their acquaintances, who had gone with them to Jerusalem, they went back with heavy hearts. After seeking him three days, they found him at length in the temple among the teachers, both hearing them & asking them questions from the scriptures. All who heard him, were astonished at his wisdom and understanding. His parents likewise were much amazed, when they beheld him, and his mother said to him: "Son, why hast thou dealt thus with us? Behold, thy father and I have sought thee

sorrowing." Upon this occasion Jesus for the first time bore witness of himself, that he was the Son of God, and said to them : "Why did ye not immediately seek me here in the house of my heavenly father? Wist ye not that I must be about my fathers business;" that is, engaged in that, which is conformable to his will & service? But these words they understood not, and he went down with them to Nazareth, and, subjecting himself to them, gave them much pleasure. These words of Jesus however made a deep impression on the heart of his mother, & she carefully remembered them. He continued to increase in wisdom and stature; enjoying the favor of God and Man.

I see my youthful Saviour,
 Who in his whole behaviour
 My pattern is to be,
 The house of God frequenting,
 And on his word commenting
 With rev'rence & with fervency.

Might I thus voluntary
 Attend the sanctuary,
 And love the gospel-truth;

Receive with veneration
 The offer of salvation,
 And serve the Lord in early youth !

In years and stature growing,
 My God more strength bestowing
 Of body and of mind :
 May I, like Christ my Saviour,
 Increase in love and favor
 With God Almighty & mankind !

III. Jesus blessing little children.

As our Saviour was once conversing with the Pharisees, upon true humility & meekness of heart, and saying, that such qualities were highly acceptable to God ; some persons brought little children to him, begging him, to lay his hands on them & bless them. But his disciples, who were present at this conversation, rebuked those, who brought them, thinking, he was more importantly engaged. Jesus observed their conduct, and said to them : "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." I consider them as my own, & as such love them fervently ; I am their friend, and they

partake, with all those, who believe on me, of the privileges of my kingdom. To this he added the very important & instructive declaration, which he solemnly confirmed :
 "Whosoever does not receive the kingdom of God as a little Child, that is, with child-like simplicity and meekness, cannot enter therein, of course, cannot be a member of my church. He then caressed these little ones, laid his hands on them, and blessed them.

How lovely ! Jesus to behold
 His little-ones caressing,
 While on these lambs of his dear fold
 His hand conferr'd a blessing.

'Twas his delight, such babes to own
 As heirs of his salvation ;
 And now, exalted on his throne,
 He sends this invitation :

"Come, little children, come to me ;
 "Enjoy my hearts affection,
 "And, as my chosen property,
 "Submit to my direction !"

Thrice happy they, who at his voice
 Their hearts to him surrender !
 Such children ever will rejoice
 In him, their kind defender.

*IV. Jesus places a child before his disciples
as an example.*

We perceive the love of Jesus Christ, our Saviour, to children, in another history, which the evangelist *St. Mathew* has recorded while journeying through Galilee, shortly before his last journey to Jerusalem, he observed with sorrow, that his disciples "disputed among themselves, who should be the greatest ;" for they flattered themselves, that their Lord and Master would establish a great kingdom, like other worldly princes. He took occasion therefore, when alone with them at Capernaum, to ask the subject of their dispute on the way. Conscious, that they had not spoken and acted according to the mind of their Lord, they were ashamed & remained silent. He sought, of course, to impress on their minds the indispensable necessity of humility and lowliness of mind, so requisite to those who are called to be partakers of his kingdom of grace. They, who think most humbly of themselves, he said, are the greatest in the kingdom of heaven. . To render this truth more shining & indelible,

he called a child to him, and placing it in their midst, spoke these important words: "Verily I say unto you, except ye be converted (forsake sin and aspiring thoughts) and become like this little child, ye cannot enter the kingdom of heaven." But whosoever humbles himself like this child & does not suppose, he possesses any peculiar privilege, to entitle him to the kingdom of God, such an one is the greatest in heaven and most acceptable to my father. And that his disciples might be more fully convinced, how highly pious children are regarded in his eyes, as likewise grown persons, who are thus lowly minded, he added the instructive lesson: "Whoever receives such a child or any person thus childlike-y disposed, and is kind to them for my name's sake, or because they believe on me, shall love me fervently—such an one receives me, that sent me into the world, even my father in heaven, and shall receive a rich reward; but whosoever offends one of these little ones by word or conduct, of such my father will strictly requite it; yea, it would be better for such a person, that a millstone were hanged about his neck and he were

drowned in the depths of the sea." Let us therefore be very careful not to despise or lightly regard one of these little ones : for their angels behold at all times the face of our father in heaven.

Children, does not such affection,
Shown by Jesus Christ, our Lord ;
Of his gracious predilection
Most convincing proof afford ?

"Wo to them, who give offences !"
Hear him solemnly proclaim ;
"Blessed, who a boon dispenses
To my children, in my name !" —

Each of you for bliss eternal
Is a chosen candidate ;
Nor can all the hosts infernal
Rob you of this blessed state.

Do but one and all deliver
Soul and body to your friend !
They are his ; and he, the giver,
Will preserve them to the end.

V. *The entry of Jesus into Jerusalem.*

When the time came, the appointed time, for Jesus to suffer, and to accomplish the great work of redemption and atonement, he went with his disciples to Jerusalem, & made a solemn entry into the city. A great multitude of people, who had assembled to celebrate the feast of the Passover, accompanied him there, or came out of the city to meet him. Many of these spread their garments in the way, other cut down branches of the Palmtrees and strewed them before him. And the people, who went before and followed after, began to praise God for all the deeds and wonders which Jesus had done among them & cried aloud: *Hosanna ! Lord ! Salvation and Victory be ascribed to Messiah, to him who cometh in thy name. to bless & prosper us : great will be his kingdom. and of his glory there will be no end ; Hosanna in the highest !* As he entered the city, the astonished inhabitants enquired, saying: Who is this ? The multitudes answered : This is Jesus, the prophet of Nazareth of Galilee. Even the children, as he entered the temple, cried : *“Hosanna to the Son of David !”*

This incensed the High priests & Scribes, and many of the Pharisees said to him : Master, rebuke thy disciples ! But Jesus answered : “If these should hold their peace, the stones would immediately cry out ;” signifying that God would perfect his praise from the lifeless forms he had made. Respecting the children in the temple he said : Have ye never read what is written in the Psalms : “Out of the mouth of babes and sucklings thou hast perfected praise.”

Behold the multitude elate,
With shouts the Lord surround ;
And foll’wing him to Zions gate,
With branches strew the ground !
The children catch the gen’ral flame,
And sing “*Hosanna* !” to his name ;
Nor does he slight their infant song
Amid the shouting throng.

Come, ye his fav’rites, all unite,
To Him “*Hosanna*’s” raise ;
And Jesus to your hearts invite
With hymns of love and praise !
Let ev’ry breast a temple be
Devoted to the Deity ;
And open ev’ry heart and ear,
The Spirit’s voice to hear !

VI. *Jesus in Gethsemane.*

After our Saviour had made the affecting prayer to his heavenly Father, which we find recorded in the 17th chapter of St. John, and which is called his high priestly prayer; and had sung an hymn with his disciples, as was customary with the Jews, when partaking of the Paschal-lamb, he went with them out of the city to the brook Kedron. On his way thither, he conversed with them, particularly with Peter, concerning the heavy sufferings, that awaited him; told them that they would all forsake him and that Peter would deny his ever having known him. While thus discoursing with them, he entered the court and garden of Gethsemane, where he oftentimes went to pray. For the last time he now visited this place, in which, according to the gracious decree of God to man, he was to sustain the severe expiatory conflict, & to undergo the punishment due to our great and numerous sins. As particular witnesses of the inconceivable sufferings of soul he had to experience, he chose the disciples: *Peter, James & John*; to the others he said: "*Sit ye here, while I go and pray yonder.*"

Indescribable anguish & dismay then seized him, and he said to the three : *"My Soul is exceeding sorrowful, even unto death. Tarry ye here and watch with me"* He then went a little distance from them and knelt ; afterwards in sore distress, he fell with his face to the earth and prayed : *"Abba ! O my father, if it be possible, let this cup pass from me ; this cup of severe suffering — all things are possible unto thee ; yet, not mine, but thy will be done."* The distress of his soul seemed to increase, when he beheld his disciples asleep, during the conflict of his soul ; as he had wished them to be witnesses of his sufferings, because they had witnessed his glorious transfiguration on mount Tabor. Three several times our afflicted Saviour went to them, but always found them asleep, being overcome by fear and dismay. At length his agony was so great, that bloody sweat forced itself through his veins and fell to the earth. Thereupon he prayed more fervently with strong crying & tears Weak and faint in this agonizing conflict, an angel of God appeared to him & strengthened him. He then arose and went for-

ward to meet his enemies, who were seeking him !

What doth my spirit view ?
 I see my Saviour kneeling :
 The ground with tears bedew,
 My sin's oppression feeling.
 He wrings his sacred hands,
 He prays in agony ;
 Thus love divine commands :—
 He drinks the cup for me !

O might I ne'er forget
 Dear Lord, thy grief and anguish !
 Might I to Olivet,
 Where thou for me didst languish
 In spirit oft repair,
 When by temptations prest,
 And in thy fervent pray'r
 Find comfort, strength and rest !

VII. Jesus crowned with Thorns.

One of the most painful sufferings, which our Saviour had to endure, was his being crowned with thorns. When the Roman governor, Pontius Pilate, (who fully persuaded of the innocence of our Saviour, sought his release) perceived, that he ef-

fected nothing by his representations, and that the Jews were but the more incensed against him, he delivered him to be scourged, hoping thereby to excite the compassion of his enemies, and induce them to petition for his discharge. But from persons, who preferred setting Barrabas at liberty, (a man notorious for his crimes) and who repeatedly cried out, that Jesus should be crucified, no such tenderness could be expected. The soldiers accordingly performed the orders given; yet, not satisfied with the barbarous treatment Jesus had received, they conducted him to the council-chamber, and calling the whole band, continued their cruel mockery & abuse of his holy person. They now took off the garment which shortly before they had laid on his mangled back, put on an old purple robe, platted a crown of thorns, with which they encircled his sacred head, so that blood flowed on his face, and he again underwent the severest suffering. At the same time they presented him with a reed instead of a sceptre, and bowing the knee before him, made obeisance, saying: "*Hail, king of the Jews!*" They then smote him on the

*This awful scene upon my mind impress,
And fill my heart with love and thank-
fulness!—*

VIII. Jesus on the Cross.

When Pilate observed, that he did not prevail by his representations and repeated testimonies of the innocence of Jesus, he yielded; & intimidated by the suggestions of the Jews, most unjustly sentenced him to the very disgraceful and painful death of the cross. Mount Golgotha, near Jerusalem, was the place, where this barbarous sentence was put in execution. And there, amidst a concourse of people, he was taken at 9 o'clock in the morning, & with him two other persons, who as transgressors were to receive the just reward of their evil deeds. Arrived at the place of execution, the hands and feet of our gracious Redeemer were pierced with nails, & in this manner he was extended on the cross, which was fixed firm in the earth. The two thieves were executed with him, the one on his right hand, the other on his left. Thus Jesus hung naked on the cross between the thieves; enduring the severest

pain ; surrounded by a number of people, who laughed at, derided and blasphemed him. Above his head were inscribed these words in Hebrew, Greek & Latin : "*Jesus of Nazareth, king of the Jews.*" While exposed to such shocking treatment, such barbarous torments, to which he submitted for our sakes, he cried to God his heavenly father, not for revenge, but for forbearance, grace & mercy. To one of the thieves who became sensible of his sinful state, repented of his wicked life, and petitioned his mercy, he promised a place in his heavenly kingdom. He comforted his deeply afflicted mother, who wept by his cross, & gave her to the charge of his favorite disciple *John*, who was likewise present. After 12, darkness spread itself over the whole country, & while our Saviour sustained 3 hours of indescribable suffering, the severest of all trials was laid upon him, the separation from his heavenly father, & the precious comfort of his communion in his heart. Overwhelmed with this affliction, he cried out : "*My God ! my God ! why hast thou forsaken me !*" The termination of his sufferings however approached,

and as he knew, all was accomplished, that was required for the redemption and reconciliation of the human race, that all the prophecies were now fulfilled in him, he commended his spirit into the hands of his heavenly father, bowed his weary head & died. Heaven and earth were still enveloped in thick darkness: all nature became convulsed, & terrifying appearances rapidly succeeded each other. The firm texture of the Vail, which separated the outer part of the temple from the Holy of Holies, was rent in twain, from the top to the bottom; the earth quaked; the rocks rent; several of the graves opened, & many bodies of the saints arose and appeared to many in the city of Jerusalem, after his resurrection.

These occurrences had a salutary effect on the Centurion & his soldiers, who stood by the cross of Jesus; the former smote on his breast and cried out: "*Truly, this man was the Son of God.*" The consciences of many others, who stood by, were likewise roused, they became anxious and went silently away. When the time came, that the corpse of Jesus was to be taken from the cross, the attendants broke the

legs of the malefactors ; but a soldier pierced the side of our Lord, whence immediately flowed blood and water.

The Saviour crucified for me ?
O great, O boundless love !
My Jesus dies in agony,
That I may live above.

His death has reconcil'd to God
The guilty human race ;
He stoops beneath th' avenging rod,
That we may meet with grace.

By nature sinful and defil'd
And Satan's wretched slave,
I'm now become th' Almighty's child,
Since Jesus freedom gave.

His precious blood doth cleanse my
heart,
His righteousness is mine ;
His merits unto me impart
A plea for grace divine.

Oh then my life devoted be
To him, and none beside ;
To him, who bow'd his head for me,
And for my pardon dy'd !

While mourning for my innate guilt,
 I'll celebrate his death,
 And laud his blood so freely spilt,
 Until my latest breath.

IX. The funeral of Jesus.

After Joseph had heard of our Saviour's death, he ventured to go to Pilate & beg permission to take his corpse from the cross, and to inter it in his own grave, in which no one had ever lain, and which had been hewn in a rock, not far distant from Golgotha. This request was granted. Joseph was a rich man of Arimathea, much respected as being a very just and pious man. At this time he was a member of the Jewish council, but had disapproved of the conduct of his colleagues in condemning Jesus, whom he heartily loved and honoured; but secretly for fear of the Jews. Having purchased fine linen, he took this sacred body from the cross, assisted by Nicodemus, who equally loved & honoured Jesus, and who had once visited him by night. These venerable men embalmed it with precious spices of Myrrh and Aloes which were to keep it from putrefaction.

and wrapped it in fine linen, according to the manner in which the most respectable of the Jews were buried. They likewise rolled a large stone before the opening of the grave, to secure the corpse of a person so dear to them, from being ill-treated; & as this was the preparation day of the Jewish passover, & the sabbath was near, they hastened home. But Mary Magdalene & Mary, the mother of Jesus, witnessed the interment of the body of their departed Saviour in the tomb, and how it was laid. In this way the prophecies of Isaiah in his 50th chapter and 9th verse were accomplished: that although the Jews had determined to bury him among the malefactors on Golgotha, the place of skulls, he should find his grave with the rich.—The Highpriests & Pharisees were far from being satisfied with these proceedings and sent deputies from the council to Pilate, saying: *We have heard, that this receiver (for so they called our Saviour out of enmity) said, while he lived: After three days I will rise again; therefore command, that the grave be watched by soldiers till the third day, that his disciples*

*come not and steal him away, and say :
He is risen from the dead ; for then the
last error shall be worse than the first.*
And the governor permitted the tomb to be
watched by a band of soldiers, & had the
stone sealed.

Children ! come, in spirit wander
To the tomb, where Christ was laid ;
On his dying love to ponder,
In that blest, that sacred shade.

Mark the price of your salvation !
Jesus dy'd, your souls to save :
View with deepest adoration
Your Redeemer in the grave !

O amazing condescension !
Now we triumph o'er the tomb ;
Free from painful apprehension,
We can meet its solemn gloom.

Welcome are thy darksome portals
Blissful, bright eternity !
Death, where is thy sting for mortals ?
Grave, where is thy victory ?

X. *The resurrection of Jesus Christ.*

Early on the morning after the sabbath, Jesus rose, triumphant over death. The earth quaked & an angel rolled the heavy stone from the opening of the tomb. The guard were so terrified, that they fell to the ground as dead men. In the meantime Mary Magdalene with other women, who had loved our Saviour & had followed him during his life, came with more spices to complete the embalming of his body. On the way they were much concerned who should remove the stone from the entrance to the tomb, and were surprized, when they arrived at the place, at Sun rising, to see it already removed. Mary Magdalene went immediately back to the city, and brought Peter and John ; and received from an angel the first joyful tidings, that Jesus was risen from the grave. They went likewise into the sepulchre & found not the corpse of their beloved Lord, but beheld two angels in bright attire who said to them : “ *Why seek ye the living among the dead ? He is not here ; he is risen.* ” The women hastened to the city, impelled partly by fear, partly by great joy, to com-

municate the glad tidings to the disciples of Jesus. Mary Magdalene with Peter and John now arrived at the grave, and convinced themselves by closer observation, that the body of Jesus was indeed no longer there. They accordingly returned to the city to the other disciples, except Mary Magdalene, who remained by the grave and wept. Thus sorrowing, with her eyes fixed on the sepulchre, she observed the angels, who said to her: Woman, why weepest thou? She answered, because they have taken away my Lord, and I know not where they have laid him. As she said this, she turned round and beheld Jesus standing, but supposed it was the gardener, & said to him: *„If thou hast borne him hence, tell me where thou hast laid him, and I will take him away”*. But our Saviour calling her by name, the well known accents of his voice struck her, and she fell at his feet, embracing them. Jesus however commissioned her to hasten to his disciples, whom he called his brethren, and acquaint them that he was alive. Soon after he appeared to the other women on the way,

and saluted them; they fell at his feet adoring. On the same day Jesus appeared, at different times, to others of his followers and convinced them, that he was indeed risen, which filled their hearts with joy.

Hail! arisen from sepulchral slumbers,
 Jesus, our triumphant king!
 Ransom'd souls, in all their endless
 numbers;

Thanks, and praise, and honor bring
 Unto thee, who diedst for our salvation,
 And wast rais'd for our justification:
 Earth and heav'n for evermore,
 Thee, our risen Lord, adore.

Glorious hope in Jesus' resurrection,
 Pledge of immortality!
 Sown in weakness, rising in perfection,
 I shall live eternally.
 Should not this dispel all doubt and
 sadness,
 And inspire my soul with constant glad-
 ness?
 Nothing can my peace destroy;
 Even death I hail with joy.

XI. Thomas.

When Jesus appeared to his disciples in the evening of the day, on which he arose from the grave, Thomas was not present; and when these favored associates told him, that their Lord and Master was risen, and that they had seen him, he would not believe their report, but said: “Except I shall see in his hands the prints of the nails, and put my finger into the prints of the nails, and thrust my hand into his side, I will not believe.” So kind and condescending was Jesus, that eight days after, when he appeared again to his disciples, Thomas being with them, he saluted them as he had done before, with the words: “*Peace be unto you!*” Afterwards addressing himself particularly to Thomas, he said: *Reach hither thy finger, & behold my hands, & reach hither thy hand, & thrust it into my side, & be not faithless, but believing.*” Convinced by such powerful evidence, Thomas cried out in faith and deep abasement: “*My Lord and my God!*” Our Saviour however returned: “Thomas, because thou hast seen me, thou hast believed: Fa

Blessed are they, that have not seen—
namely personally—and yet believe in my
resurrection.

Blest disciple ! boundless grace,
To behold his master's face :
Him, whose death he had deplor'd,
Living unto him restor'd!—

O might I before him stand,
Did his side receive my hand,
Could I but his nail-prints view :
God and Lord address him too !

Ah ! my soul ! if such desire,
Love to Jesus doth inspire,
Then his precious word receive :
"Blest, who see not, yet believe !"

Mark, he saith : "I'm always near,
Ev'ry wish and sigh to hear,
When a true believer prays ;
Even to the end of days."—

Then my spirit, why repine ?
Jesus will be wholly thine,
Though unseen by mortal eyes :
Faith the want of sight supplies.

XII. The ascension of Jesus.

For forty days after his resurrection our Saviour permitted himself to be seen, and once by 500 persons at the same time. With his disciples he conversed about the erecting and extending of his spiritual kingdom of grace, and commanded them, in the mean time, not to depart from Jerusalem, till they had received the gift of the holy spirit. When the time came, that he should return to the Father, whence he came, he conducted his disciples to Bethany on Mount Olivet, and there raising his hands, he gave them his parting benediction. While he was thus blessing them, as their eternal High priest, he visibly ascended, and a cloud gradually separated him from their sight. He then seated himself on the right hand of God, and assumed the government of the world, and particularly of his church, and at the same time became our Advocate with the Father. As the disciples continued, very wishfully, to follow him with their eyes, they perceived two men in white apparel, who addressed them saying: "Ye men of Galilee, why stand ye here gazing up-

wards? 'This same Jesus, which is taken up from you into heaven, shall so come again in like manner, as ye have seen him go into heaven.' They fell down and worshipped their Lord with holy reverence. Afterwards, returning from mount Olivet to the city of Jerusalem, filled with great joy, they continued with one accord in the temple, praising God, and waiting for the accomplishment of the promise, that they should be baptized with the Holy Ghost.

Great source of nature's laws,
 Omnipotent creator !
 Now champion of our cause,
 Our friend and mediator !
 Whom hosts celestial greet
 With anthems through the sky,
 Returning to thy seat
 Of majesty on high !

Accept our humble praise,
 Though feeble still our voices !
 In thy redeeming grace
 Each contrite heart rejoices.
 Yet tears our cheeks bedew,
 When we our faithful friend,

Our Lord, in spirit view
To heaven re-ascend.

But smiling angels say
The sad disciples cheering:
"Thus you, some future day,
Shall see him re-appearing!
O Lord, our souls prepare,
Thy glad return to meet,
And endless bliss to share
Adoring at thy feet!





